佛学入门

BUDDHISM FOR BEGINNERS



NARADA THERA 那拉达法师／著

林佳颖／译

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by

NĀRADA THERA

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作者: 那拉达　法师
中文翻译: 林佳颖　居士

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The Singapore Buddhist Meditation Centre
No. 1, Jalan Mas Puteh
Singapore 128607
Tel: 67783330 Fax: 67730150
E-mail: weragodas@yahoo.com.sg

THE GIFT OF TRUTH EXCELS ALL OTHER GIFTS
(Sabba Danam Dhamma Danam Jinati)



Late Mr. Lim Choon Poh
Passed away on 5 Dec 2007

This book"Buddhism for Beginners"
is sponsored by
Mr. Lim Beng Hon& Family
In loving memory of the
Late Mr. Lim Choon Poh

May the merits that accrue from this
gift of Truth ensure the
Late Mr. Lim Choon Poh
a happy and blissful state in his next birth.

May the Blessings of the Triple Gem be shower good health,
happiness and prosperity upon all the members of
Mr. Lim Beng Hon & family

Ven. Weragoda Sarada Nayaka Maha Thero
05. 12. 2016

A WORD

The Compilation of this booklet by the Ven. Nārada Maha Thera is a long-felt need for the Buddhist students who wish to learn the life of the Buddha and His Teachings in the shortest and simplest way. This also serves as a text book for those who wish to sit for the Dhamma examination conducted by the Young Men's Buddhist Association of Sri Lanka. I am very thankful to Ven. Mahā Thera for his selfless service and noble effort in compiling this useful Booklet.

May He attain Nibbana

前言

那拉达　法师编纂本书的目的，是为了利益佛教儿童和初学者，让他们更容易理解佛陀所宣教的妙法。本书以简洁的文字，简单的问题与解答的方式，让初学者及儿童们更容易的理解及接受佛陀所宣说的教义。本书同时也是斯里兰卡青年佛教协会考核学员的指定教材。我非常感激大法师无私奉献的崇高精神，编纂这本万世流芳的教材。

祝愿大法师早证涅盘

W. Sārada Mahā Thero
W. 萨拉达　大法师

PREFACE

This booklet is published mainly for the benefit of Buddhist children and those adults who are ignorant of their noble religion.

The Life Of The Buddha is given here in the form of questions and answers.

Teachers may delete those questions which, they think, are too advanced for children.

序

本书是为了利益佛教儿童和初学者对佛陀教义的学习而编纂的。

本书将佛陀的一生以问题和解答的方式编辑而成。

教师可将那些太深奥的问题或儿童无法接受的问题删除。

NĀRADA THERA
那拉达　法师

Part 1
The Life of the Buddha
第一章
佛陀的一生

1. What is your religion?
My religion is **Buddhism**.
你信奉什么宗教？
我信奉佛教。

2. What is **Buddhism**?
Buddhism is the Teaching of the **Buddha**.
什么是佛教？
佛陀所宣示的言教真理，就叫做佛教。

3. Who is the **Buddha**?
The **Buddha** is the All-knowing One.
佛陀是怎样一个人？
佛陀是一位通晓一切的智者。

The Birth of Prince Siddhattha
悉达多太子的诞生

4. What was the **Buddha's** name?
His name was **Siddhattha Gotama**.
佛陀的姓名是什么？
佛陀的姓名是：悉达多 · 乔达摩。

5. Who was he?
He was a **Sākya Prince**.
他的出身如何？
他是释迦族的太子。

6. Who was his father?
His father was **King Suddhodana**.
他的父亲是谁？
他的父亲是：净饭王。

7. Who was his mother?
His mother was **Queen Mahā Māyā**.
他的母亲是谁？
他的母亲是：摩诃·摩耶王后。

8. When was he born?
He was born in 623 B.C. on the **Vesak** Fullmoon day of May.
他什么时候诞生？
他诞生于：公元前六二三年五月的月圆日。

9. Where was he born?
He was born in the **Lumbini Park** at **Kapilavatthu** on the borders of **Nepal**.
他在什么地方诞生？
他诞生于：古印度迦毗罗卫国的蓝毗尼园（现在的尼泊尔边境）。

10. What happened to the mother after his birth?
The mother died seven days after his birth.
他诞生后，他的母亲发生了什么事？
他诞生七天后，他的母亲就去世了。

11. Where was she born?
She was born in the **Tusita Heaven**.
她在什么地方重生？
她重生于兜率天。

12. Who brought up the Prince?
His mother's younger sister, **Mahā Pajāpati Gotami**, brought him up.
太子由谁抚养长大？
太子由他的姨母－－摩诃·波奢波提·乔达糜，抚养长大。

13. Was she also married to **King Suddhodana**?
Yes, she was also married to **King Suddhodana**.
她是否与净饭王结婚？
是的，她也和净饭王结婚。

14. Had she any children?
Yes, she had a son named **Nanda** and a daughter named **Sundari Nanda**.
她有生儿育女吗？
是的，她育有一子一女。儿子名叫难陀，女儿名叫孙达丽·难妲。

15. Were the people happy over the birth of Prince **Siddhattha**?
Yes, the people were very happy.
悉达多太子诞生时，全国人民是否感到高兴？
是的，太子诞生时，全国人民都感到高兴。

16. Did wonderful things happen on his birthday?
Yes, many wonderful things happened on his happy birthday.
太子诞生时，可有祥瑞的征兆？
太子诞生时，有很多祥瑞的征兆。

17. Can you mention any wonderful event?
The baby Prince walked on seven lotuses.
你能例举其中一种祥瑞的征兆吗？
太子诞生时，脚踏七朵莲花。

18. Did he say anything?
He said, "**Aggo ham asmi lokassa,.....**" and so forth.
太子说了些什么？
太子说："亦果　咸默士米　骆伽娑……"等话。

19. What is the meaning of those **Pāli** words?
Their meaning is, "Chief, am I in this world."
这些巴利文的意思是什么？
它的意思是："天上地下，唯我独尊。"

20. Why did he say so?
Because he would become a **Buddha** later.
为什么太子会这么说？
因为他将来会成为佛陀。

21. Was the Prince a simple child?
No, he was a wonderful child.
太子是否与平常的儿童一样？
不，太子是一个特殊的儿童。

A Sage visits Him
大仙到访

22. Did any great person come to see this infant Prince?
    A great sage named **Asita**, also called **Kāla Devala**, came to the palace to see him.
    有哪位伟人前来探访刚出世的太子？
    阿私陀大仙（亦名： 卡拉 · 提瓦拉）前来探访刚出世的太子。

23. What did the king do?
    The king brought the child to pay him due respect.
    净饭王有何表示？
    净饭王抱着太子向阿私陀大仙致敬。

24. So, what happened?
    The Prince's feet turned and rested on the matted locks of the sage.
    当时太子有何举动？
    太子将双脚置于阿私陀大仙的发髻上。

25. Was the sage displeased at this?
    No, he at once rose from his seat and saluted him with joined hands.
    阿私陀大仙是否因此而不高兴？
    不， 他即刻起立， 合掌向太子顶礼。

26. Why did he do so?
    Because he knew that the Prince would become a **Buddha** in the future.
    阿私陀大仙为什么要这么做？
    因为他预知太子将来必定成佛。

27. What did the royal father do?
He also saluted him in the same way.
净饭王有什么表示？
净饭王也同样的向太子顶礼。

28. Was there any change in the sage?
The sage at first smiled and then wept.
阿私陀大仙有何感触？
他起初欢笑，后来悲伤流泪。

29. Why did he smile?
He smiled because the Prince would become a **Buddha**.
他为何欢笑？
因为他知道太子将来必定成佛，所以他欢笑。

30. Why did he weep?
He wept because he would not be able to see the **Buddha**.
他为何悲伤流泪？
因为他已老迈，无法亲眼见到太子成佛，因此悲伤而流泪。

Name-Giving Ceremony
命名仪式

31. What happened on the fifth day after the birth of the Prince?
The king invited many learned **Brahmins** to name the Prince.
太子诞生五天后，发生了什么事？
净饭王邀请多位著名的婆罗门学者，前来为太子命名。

32. How was the Prince named?
He was named **Siddhattha** which means wish-fulfilled.
太子被命以什么名字?
太子被命名为悉达多; 意思是一切都圆满.

33. Did those **Brahmins** foretell anything?
Seven of them raised two fingers and said the Prince would either become a Universal Monarch or a **Buddha**.
那些婆罗门学者有什么预言?
其中七位婆罗门学者, 伸出两只手指说: 太子将来会成为万王之王或佛陀.

34. What did the youngest **Kondañña** say?
The youngest **Kondañña** raised one finger and said that he would surely become a **Buddha**.
最年轻的侨陈如说些什么?
最年轻的侨陈如伸出一只手指说: 太子将来必定成为佛陀.

35. Why was he called **Gotama**?
Because **Gotama** was his family name.
为何太子又称为乔达摩?
因为乔达摩是太子家族的姓氏.

Ploughing Festival
耕种节

36. Did anything wonderful take place in his childbood?
A strange thing took place at a Ploughing Festival.
当太子年幼时, 有何奇异的事迹出现?
在耕种节当天, 发生了一件奇异的事.

37. What was this Ploughing Festival?
On a festival day the king with the baby Prince and his nurses and many others went to the field to plough.
何谓耕种节？
这是一个特定的节日；在节日当天，国王带领着太子及其褓母，率领护卫，到田里举行农耕典礼。

38. Where was the Prince placed?
He was placed on a couch under a rose-apple tree.
太子被安置在哪里？
太子被安置在一棵玫瑰苹果树下。

39. Who were watching him?
The nurses were watching him. Later they also went aside to see the ceremony.
谁照顾太子？
众褓母照顾太子．但是不久她们亦离开去看热闹。

40. What did the Prince do when he was thus left alone?
The thoughtful Prince sat meditating on the couch.
当太子独自一人在榻上时，他有什么举动？
太子在榻上静默坐禅。

41. Was it a strange thing?
It was certainly a very strange thing for a little child.
这是不是一件奇异的事？
一个幼儿能有此举动，实在是一件奇异的事。

42. What did the king do, seeing this strange sight?
The king was so pleased that he saluted him, saying, "This, dear child, is my my second salutation."
净饭王看见这奇异的事后，有何表示？
净饭王感到非常欢喜，他向太子顶礼，同时说道：“吾儿，这是父王第二次向你顶礼。”

His childhood
童年时代

43. Was the Prince happy?
The Prince was very happy as a royal child.
太子的童年是否快乐？
太子出身于王族，应该很快乐。

44. Did he receive a good education?
Yes, he was even better than his teachers.
太子是否接受良好的教育？
是的，太子的学问甚至超越他多位老师。

45. Was he skilled in arts too?
Being a son of the warrior race, he was specially trained in the art of warfare.
太子的武艺是否精湛？
太子出身于武士世家，接受过特殊的武艺训练。

46. Was he an obedient boy?
He was a very obedient and good boy.
太子是不是个孝顺的孩子？
太子是个非常孝顺的孩子。

47. Was he kind?
He was kind to all, especially to poor animals.
太子是否仁慈?
太子对一切众生都非常仁慈，尤其对可怜的动物。

48. Was he sorrowful?
Never, but he was very thoughtful.
太子是否有忧虑?
不，但是他善于思虑。

His Married Life
结婚时代

49. What happened to the Prince at the age of sixteen?
He married his beautiful cousin, Princess **Yasodharā**.
当太子十六岁时，有何喜事?
他娶漂亮的表妹耶输陀罗公主为妻。

50. Why did he marry at such an early age?
Because it was the custom in ancient India.
为何他这么年轻就结婚?
因为早婚是古印度的风俗习惯。

51. Who was **Yasodharā**?
She was the daughter of his father's sister, **Pamita**.
耶输陀罗是什么人?
她是净饭王胞妹巴美达的女儿。

52. Who was her father?
Her father was **King Suppabuddha**.
谁是耶输陀罗公主的父亲?
她的父亲是输巴武陀王。

53. Had she any brothers?
She had one brother named **Devadatta**.
耶输陀罗公主有兄弟吗？
她有个弟弟叫做提婆达多。

54. What was her age when she married?
She was also sixteen.
耶输陀罗公主结婚时多少岁？
她同样是十六岁。

55. Mention some others of the same age.
Kāludayi, Channa and **Kanthaka**.
请列出与太子同年龄的人物。
加留陀夷、车匿和犍徒迦。

56. What was the tree that sprang up on the Prince's birthday?
The **Bodhi Tree** at **Buddha Gaya**.
哪一种树因太子的诞生而生长？
菩提迦耶的菩提树。

57. How did the Prince marry **Yasodharā**?
By showing his skill in the art of warfare.
太子如何赢得耶输陀罗公主的芳心？
太子以精湛的武艺赢得公主的芳心。

58. Did the Prince and Princess lead a happy married life?
They led a very happy married life because they agreed with each other in every way.
太子和公主结婚后，生活是否快乐？
他们结婚后，生活非常快乐。因为他们彼此相敬，意见和合。

59. How many palaces had they?
They had three palaces for the three seasons.
他们有多少座宫殿?
他们有三座宫殿，每个季节住在一座宫殿.

60. What did the Prince do after the marriage?
He was merely enjoying worldly pleasures, living within the palace.
太子婚后，有何作为?
他住在王宫里，尽情享受.

61. What happened as time passed by?
The Prince always used to think alone.
后来太子的内心有何改变?
他喜欢独自静坐思虑.

62. Had he any worries?
No, he felt pity for all beings.
太子是否有烦恼?
不，他为怜悯一切众生而思虑.

63. What did he think?
He thought that he would get old, fall ill and die.
太子思虑些什么?
他思虑到：他将会老化、生病和死亡.

64. What happened one day when he visited the park?
He saw four strange sights.
某天当他出游时，看见什么?
他看见四个怪异的人.

65. What are they?
An old man, a sick person, a corpse and a noble hermit.
是哪四个？
一个老人、一个病人、一具尸体和一个出家人.

66. Was the Prince changed on seeing them?
The Prince was greatly changed and he understood the nature of life.
太子看见他们后，有何感触？
太子感触很深，他同时理解到人生的无常.

67. What did he think?
He thought of leaving the world in search of Truth and Peace.
当时太子怎么想？
他想出家去寻求宇宙人生的真理，和解脱生死的痛苦.

68. Did he receive any happy news when he was in the Park?
He was informed that a son was born unto him.
当他出游时，接获什么喜讯？
他接获妻子为他产下一名儿子的喜讯.

69. Was he glad to hear the news?
He was not. He regarded his first and only son as a fetter.
太子获得这喜讯后，是否觉得高兴？
不，他认为这儿子是系缚他的镣铐.

70. What did he say?
He said **Rāhu jāto**, a fetter has arisen.
太子怎么说？
太子感叹道: “**Rāhu Jāto**”（罗喉　加陀），障碍已产生.

71. Hearing it, how did **King Suddhodana** name his grandson?
He named him **Rāhula.**
净饭王听到消息后，为孙子取了什么名？
他将孙子命名为－－罗喉逻。

72. What happened on his way home?
A young lady named **Kisa Gotami** seeing him uttered,
"**Nibbutā nuna sā mātā**
Nibbuto nuna so pitā
Nibbutā nuna sā nāri
Yassa'yam idiso pati".
在归途中，发生了什么事？
在归途中，太子遇见一名少女，她为太子吟咏了一首赞美诗:
"尼布达　奴那　萨　玛达
尼布多　奴那　索　匹达
尼布达　奴那　萨　那利
雅萨漾　依地索　帕提"。

73. What does this verse mean?
Peaceful is the mother
Peaceful is the father
Peaceful is the wife
Who has such a husband as he.
这首诗是什么意思？
父亲是安乐的
母亲是安乐的
妻子是安乐的
谁会有个丈夫象他一样

74. Had this saying any effect on him?
Yes, he was urged to seek Peace.
太子听了这首诗后，是否有感触？
是的，他决心要寻求真正的清净安乐。

75. How did he show his gratitude to the lady?
By sending his necklace as a present to her.
他如何向那少女表示感激？
太子将自己的项链赠送予她。

Renunciation
舍弃王位

76. Returning home, what did he think?
He thought of leaving the world to seek Truth and Peace.
太子回宫后，有何思虑？
他想出家寻求宇宙人生的真理，和解脱生死痛苦的妙法。

77. At midnight what did he do?
He went to the room of **Yasodharā**. He opened the door and stood at the threshold.
半夜时，太子有何举动？
他向耶输陀罗的卧房走去，打开房门，站在门口。

78. Did he kiss the child?
No, he gazed at his wife and child who were fast asleep.
太子可曾亲吻他的儿子？
没有，他注视着正在熟睡的妻儿。

79. Did he love them?
He loved them deeply as he loved all.
太子是否爱护他们？
太子很爱护他们，如同爱护所有众生一样。

80. Why did he want to leave those dear ones?
Because he pitied them and all others.
太子为何忍舍其亲爱的人？
因为他怜悯他们和所有众生。

81. Out of love for the world what did Prince **Siddhattha** do?
Without even informing his beloved father, he left the palace at midnight.
悉达多太子为怜悯世间众生，最后作了什么决定？
他并没有向亲爱的父王辞行，在半夜里静悄悄的离开王宫。

82. How did he leave?
With **Channa**, his charioteer, he rode into the dark on his favourite horse **Kanthaka**.
太子怎样离开王宫？
在马夫车匿的伴随下，他骑着爱马犍徒迦离开王宫。

83. In what year did he renounce the world?
He renounced the world in his 29th year.
太子出家时，多大年纪？
太子出家时已二十九岁。

84. Where did he go?
He went far, and crossing the river **Anomā**, rested on its bank.
太子向何处去?
他走了很远的路程，经过阿诺玛河，就在河边休息.

85. What did he do to his garments?
The Prince removed his garments and handed them over to **Channa**.
太子如何处置自己的衣冠?
他将自己的衣冠除下，交给车匿.

86. What did he say to **Channa**?
He said, "Friend **Channa**, take these garments and the horse and go home. I shall ordain myself."
太子对车匿说了些什么?
他说: "好友车匿，把我的衣冠就马匹带回宫去，我将自我落发出家."

87. Did **Channa** also want to join him?
Yes, but Prince **Siddhattha** did not allow him to do so.
车匿是否也想出家?
是的，但是悉达多太子不允许他这么做.

88. What happened to the horse?
The horse died out of grief and was born in the **Tāvatimsa heaven**.
太子的爱马发生了什么事故?
太子的爱马悲伤而死，后来在忉利天重生.

89. How did the Prince ordain himself?
With his sword he shaved his head and beard, and wearing yellow robes, he became a monk.
太子如何为自己剃度？
他用随身佩戴的短剑，将头发和胡须剃掉，穿上黄色的袈裟，成为修行者.

90. Who gave him the robes?
A former friend of his named **Ghatikāra Mahā Brahma**.
谁给太子黄色的袈裟？
他的一位老朋友－－大婆罗门·噶地卡拉.

91. Did he get only the robes?
No, he received all the eight Requisites of a monk.
太子是否只得到袈裟？
不，他接受了所有八件比丘的必需品.

92. What is the **Pāli** word for the eight Requisites?
Attha Parikkhāra is the **Pāli** word.
那八件必需品，巴利文的名称叫做什么？
巴利文的名称叫做－－阿达　巴利加拉.

93. Mention the eight Requisites.
They are:- The double robe, the upper rope, the under robe, bowl, knife, needle, belt and the strainer.
请说明那八件必需品的名称.
它们是：双层外衣、上衣、下衣、钵、小刀、针、腰带和滤水器.

94. Was **Siddhattha** any more a Prince?
No, he became a penniless wandering ascetic.
悉达多太子出家后，还有太子的习气吗？
不，他已成为分文具无的流浪苦行者.

95. Was he known by another name?
He was called **Bodhisatta**.
他还有其他的称呼吗？
他被称为菩提萨哆（菩萨）。

96. What is the meaning of **Bodhisatta**?
Bodhisatta means a wisdom-being. It is the name given to one who is trying to become a Buddha.
菩提萨哆的意思是什么？
菩提萨哆被译为觉有情，也就是立志成佛者的尊称。

97. Had the **Bodhisatta** a place to live?
He had no fixed abode. He was living in caves or at the foot of trees.
那菩提萨哆有固定的居所吗？
那菩提萨哆并没有固定的居所，通常它们居住在山洞或树下。

98. How was he supported?
He lived on alms given by the charitable.
他如何维持生活？
他接受布施者的供养。

99. What kind of life was he leading?
Alone, he was leading a pure simple life seeking Truth and Peace.
他过着怎样的生活？
他为寻求真理与解脱生死的痛苦，过着清净、简单、纯朴的生活。

Struggle for Enlightenment
为证悟而奋斗

100. What did the **Bodhisatta** do after his ordination?
He spent a week fasting in the **Anupiya Mango Grove,** enjoying the bliss of solitude.
那菩提萨哆落发后，有何作为？
他利用七天的时间，在阿奴比亚芒果园里，独自享受戒食静息的乐趣。

101. What did he do on the eighth day?
With bowl in hand, eyes cast down, he went from door to door, in the streets of **Rājagaha** seeking alms.
到了第八天，他做了些什么？
他双目垂视，在王舍城街上，挨家沿户托钵化缘。

102. Was it a strange sight to the people?
The people and the **King Bimbisāra** were amazed at the sight of such a noble figure seeking alms in the city.
当地的人民看见他，觉得奇怪吗？
当地人民和频婆裟罗王，看见这位相貌庄严的出家人在城里化缘，都觉得很奇怪。

103. What was the king's order?
The king ordered the people to go and see who he was.
国王有何反应？
国王命令臣民去查询，这位托钵者到底是谁。

104. What did the **Bodhisatta** do after seeking alms?
After getting enough food to eat, he went to the **Pandava** rock.
那菩提萨哆化缘后，往何处去？
他化缘后，往班达婆岩走去。

105. What did **Bodhisatta** feel when he saw the food?
It seems as if his bowels gushed out to the mouth on seeing this mixed food which he had never seen.
那菩提萨哆看见自己所乞讨回来的食物，有何感触？
他看见那些粗杂的食物，就想作呕；因为他从来没见过这样的食物。

106. Did he eat the food?
He advised himself and ate the food.
他是否食用那些食物？
他告诫自己后，就把食物咽下去。

107. What happened when the messengers reported this matter to the king?
The king hurried to the scene and offered him his kingdom.
当查询的人回来向国王报告后，国王有何举动？
国王立即去找太子，要把王位让给他。

108. Did he accept it?
No, he refused and said that he was intent on **Buddhahood**.
他接受国王的禅让吗？
不，他拒绝了，并表明他求成佛道的决心。

109. Was the king displeased?
The king was pleased to hear his lofty rejection.
国王是否因此而不高兴？
国王为他崇高的理想而感到高兴。

110. What did the king say?
He invited him to visit his kingdom first after his **Buddhahood**.
国王说了些什么？
国王要求他在圆成佛道后，首先到他的国家来访问。

Seeking the Truth
探求眞理

111. How did he seek the Truth?
He went at first to a well-known ascetic named **Ālāra Kālāma** and studied his doctrine.
他如何探求真理？
他起初追随一位著名的宗教师阿罗逻·伽兰玛修行。

112. Was he pleased with his system?
He was not pleased with his system because he taught him up to a certain mental stage only.
他对于所修行的方法是否满意？
他不满意，因为他只学到一些初级的升天禅定。

113. Did he leave him?
As he did not get what he sought, he went to another famous ascetic named **Uddaka Rāmaputta**.
他是否离开他的导师？
他因为不能达到所寻求的目标，便离开他的导师；再拜访另一位著名的宗教师－－邬达卡·拉玛普阅。

114. Was he pleased with the system of his second teacher?
He was not pleased with his system too, as he also taught him up to a still higher mental stage.
他对第二位导师的教法，是否满意？
他仍然不满意，因为他所学的不过是一些较高级的升天禅定罢了.

115. Why was he not satisfied with their systems?
Because he was seeking Nibbana, the end of all suffering.
为何他不满意于导师的教法？
因为他所寻求的是：无有众苦的清净涅盘.

116. Was he therefore discouraged?
He was not discouraged though he met with disappointment. He made up his mind to find out the Truth for himself.
他是否因此而灰心？
他对寻师访道感到失望后，并不灰心；他意志坚定，下定决心独自去探求真理.

117. Which place did he choose for his meditation?
He chose **Uruvela**, a beautiful quiet Spot.
他选择于何处修行禅定？
他选择了邬鲁维拉，一个优美寂静的地方.

118. Who attended on him during his search for Truth?
Five monks named **Kondañña**, **Bhaddiya**, **Vappa**, **Mahānāma** and **Assaji** attended on him.
太子在探求真理时，有什么人追随他？
五位比丘：侨陈如、巴第雅、瓦拔、摩诃纳玛和阿萨吉追随他.

119. Who was **Kondañña**?
He was the youngest **Brahmin** who foretold his future on the name-giving day.
谁是侨陈如？
就是在太子命名仪式当天，那位最年轻的婆罗门。

120. Who were the others?
They were the sons of four other **Brahmins** who were present on that occasion.
其他的四位是些什么人？
他们是出席太子命名仪式，四位著名婆罗门的儿子。

121. How long did the **Bodhisatta** struggle to gain **Buddhahood**?
He struggled for six long years.
那菩提萨哆为成佛道，苦修了多少年？
他苦修了六年。

122. How did he strive to gain **Buddhahood**?
He did many penances. He underwent much suffering. He practised many forms of severe austerity. He tormented his body so much that his body was reduced to almost a skeleton.
他为成佛道，究竟如何苦修？
他进行苦修，己戒严身，忍受诸多痛苦，以禁食磨炼自己的躯体，使身体消瘦得有如骷髅。

123. What happened to his delicate body?
His golden-coloured skin turned pale. His blood dried up. His eyes were sunken. He was almost on the verge of death.
他衰弱的身躯，有何转变？
他金色的皮肤变得苍白，血液干涸，两眼下陷，几乎处于死亡边缘。

124. Who approached him at this stage?
Māra, the Evil One, approached him.
这时候，有谁来找他？
邪恶的魔王－－玛拉，来找他。

125. What did **Māra** say?
Māra said, “You are lean. Near to you is death. Live, O good Sir, life is better. Living you could perform merit.”
魔王玛拉对他说了些什么？
魔王玛拉说：“哎！先生！你很羸弱，你快死亡了，我恳求你活着，享受更好的生活。只要有生命，你才能够成就更大的功绩。”

126. What was the **Bodhisatta's** reply?
He replied, “O Evil One, you have come for your own sake. I need no merit. I care not for life. I am intent on **Buddhahood**.”
那菩提萨哆怎么回答？
他回答道：“阿！邪恶的魔王！你来找我是为了你自私与贪婪的恶行！我不需要功绩，我不在乎生命，我所关心的是求成佛道。”

127. Did the **Bodhisatta** tell **Māra** who his army was?
He said that **Māra's** army consisted of ten kinds of passions.
那菩提萨哆对魔王说，他的魔众是怎么组成的？
他说：魔王的魔众是由十种恶业所组成的。

128. Did **Māra** succeed in tempting the **Bodhisatta**?
No, he went away disappointed.
魔王玛拉是否成功的诱惑那菩提萨哆？
不，魔王失望而归。

Attainment of Buddhahood
圆成佛道

129. Did the **Bodhisatta** change his method?
He changed his method as his penances proved useless.
那菩提萨哆是否改变他的修行方法？
他了解极端的苦行不能收效，因此改变了他的修行方法。

130. What new path did he adopt?
He gave up extremes and adopted the **Middle Path** (**Majjhimā Patipadā**).
他采用了什么新的修行方法？
他舍弃极端苦行，采用了中道的修行方法。

131. Did he think that he could not gain **Buddhahood** with a weak body?
He thought that he wanted strength to gain **Buddhahood**. So he gave up fasting and ate some food.
他是否想到，以此羸弱的身躯，不能圆成佛道？
他理解到，必须有强健的体力，方能圆成佛道。因此停止了戒食，接受食物的供养。

132. Were the five monks pleased at this change of method?
The five monks were disappointed and went to **Isipatana**, leaving him alone.
五比丘是否同意他改变修行方法？
五比丘觉得很失望，便离开他到鹿野苑去了。

133. Was he discouraged?
No, he had an iron-will. He was happy that he was alone.
他是否因此而感到畏怯？
不，他以钢铁般的意志，独自修行。

rice.
一天，当他坐在榕树下时，有何遭遇？
一位慷慨的女郎苏佳妲，以乳糜供养他。

135. Did this food give him any strength?
Yes, he felt strong and made a firm resolve not to rise from his seat until he gained **Buddhahood**.
这些供养，是否为他带来精力？
是的，他感到精力充沛。他立誓不觉悟佛道，不离开座位。

136. Under which tree was he seated?
He sat under the famous **Bodhi tree** at **Buddha Gayā**.
他坐于何种树下？
他坐于菩提迦耶那棵著名的菩提树下。

137. Why is it called the **Bodhi tree**?
It is called the **Bodhi tree** because the **Bodhisatta** gained **Buddhahood** under that tree.
为何那棵树被称为菩提树？
因为那菩提萨哆在树下圆成佛道。

138. What happened in the first watch of the night?
He gained the knowledge by which he was able to remember past lives.
当初夜时分，他有何证悟？
他证得宿命明，能知道过去世的事情。

139. What knowledge did he gain in the middle watch?
He obtained the Divine Eye by which he was able to see the death and rebirth of beings.
当中夜时分，他有何证悟？
他证得天眼明，能知道众生的生死与轮回。

140. What happened in the last watch?
He destroyed all passions, understood the Four Noble Truths and became a **Samma Sambuddha**.
当下夜时分又如何？
他扫尽爱欲，了悟四圣谛而证得三藐三菩提。

141. What do you mean by **Samma Sambuddha**?
Samma Sambuddha means a Fully Enlightened or Awakened One.
什么是三藐三菩提？
三藐三菩提就是无上正等正觉。

142. What is the **First Noble Truth**?
The First Noble Truth is Suffering.
什么第一圣谛？
第一圣谛就是"苦谛"。

143. What is the **Second Noble Truth**?
The Second Noble Truth is the Cause of Suffering.
什么是第二圣谛？
第二圣谛就是"集谛"。

144. What is the cause of suffering?
The cause of suffering is craving.
什么是造成苦的因？
造成苦的因，就是贪欲。

145. What is the **Third Noble Truth**?
The Third Noble Truth is the End of Suffering.
什么是第三圣谛？
第三圣谛就是"灭谛".

146. What is the end of suffering?
The end of suffering is **Nibbāna**.
什么是苦灭的终点？
苦灭的终点就是涅盘.

147. What is the **Fourth Noble Truth**?
The Fourth Noble Truth is the Path leading to the End of Suffering.
什么是第四圣谛？
第四圣谛就是"道谛"

148. On what day did the **Bodhisatta** gain His Enlightenment?
On the **Vesak** Fullmoon day of May.
那菩提萨哆在那一天证悟佛道？
在阳历五月的月圆日.

149. In which year did He become a **Buddha**?
He became a **Buddha** in His 35th year.
他几岁成佛？
他三十五岁那年成佛？

150. How was He named after His Enlightment?
He was named the **Buddha Gotama**.
他证悟后的圣号是什么？
他证悟后被尊称为－－释迦牟尼佛. 又称为佛陀乔达摩.

151. Can you also become a **Buddha**?
Yes, we all can become **Buddhas**.
你能成佛吗？
能，一切众生都可以成佛。

152. Were there **Buddhas** in the past?
There were many **Buddhas** in the past.
过去世有佛吗？
过去世有很多佛。

153. Will there be **Buddhas** in the future?
There will be many **Buddhas** in the future.
未来世有佛吗？
未来世也有很多佛。

154. What will be the name of the **future Buddha**?
Metteyya (**Maitreya**) will be the name of the **future Buddha**.
未来佛的圣号是什么？
未来佛的圣号是弥勒佛。

Part 2
Soon After The Enlightenment
第二章
证悟之后

1. What did the **Buddha** utter soon after His Enlightment?
He uttered a **Paean of Joy** (**Udāna** *).
佛陀证悟后做了些什么？
他宣诵了一首喜悦的诗偈.

2. Recite His first Paean of Joy.
Thro' many a birth in **Saṃsāra** wandered I,
Seeking, but not finding, the builder of this house.
Sorrowful is repeated birth.
O house-builder! Thou art seen.
Thou shalt build no house again.
All thy rafters are broken thy ridgepole is shattered.
The mind attains the unconditioned.
Achieved is the end of craving.
那首诗偈的内容阐述了些什么？
经多生轮回　　寻求造屋者
但未得见之　　痛苦再再生（法句经 ~ 153）
已见造屋者　　不再造于屋
椽角皆毁坏　　栋梁亦摧折
我既证无为　　一切爱尽灭（法句经 ~ 154）

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* **Udana in Pāli**　巴利原文:
Anekajāti samsāram sandhāvissam anibbisam
Gahakārakam gavesanto dukkhā jāti punapunam
Gahakāraka dittho' si puna geham na kāhasi
Sabbā te phāsukā bhaggā gahakutam visaṃkhitam
Visamkhāragatam cittam tanhānam khayamajjhagā.

3. How did the **Buddha** live after the Enlightenment?
The **Buddha** fasted for seven weeks.
佛陀在觉悟后，过着怎样的生活？
佛陀禁食四十九天.

4. Did He feel hungry?
No, He was enjoying **Nibbānic** bliss.
佛陀是否觉得饥饿？
不，他在享受涅盘的安宁.

5. How did He spend the first week?
Throughout the first week He sat under the **Bodhi Tree** enjoying the Bliss of Freedom.
佛陀怎么度过第一个七天？
在第一个七天里，佛陀坐在菩提树下享受解脱的安宁.

6. What did He do on the seventh day?
He meditated on the " **Wheel of Life** ".
到了第七天，佛陀做了些什么？
他观想于"生命之法轮".

7. How did He spend the second week?
He stood at a certain distance gazing at the **Bodhi Tree** with motionless eyes *.
佛陀怎么度过第二个七天？
在第二个七天里，佛陀在一定的距离内，凝视菩提树.

* On the spot where the Buddha stood a Cetiya has been erected by King Dharmasoka. This was named Animisalocana Cetiya and is still to be seen.
当年佛陀凝视菩提树之处，后来由阿育王建立了一座佛塔，称为阿尼米萨罗迦那佛塔. 至今遗址尚在.

8. Why did He do so?
He did so as a mark of gratitude to the tree.
为什么佛陀要这么做？
他这么做是为了表示对菩提树的感激.

9. In what way was the **Bodhi Tree** helpful to the **Buddha**?
The Tree only gave Him shelter during His struggle for **Buddhabood**.
菩提树如何协助佛陀证悟？
在佛陀证悟的过程中，菩提树替他遮荫.

10. What was the first lesson the **Buddha** taught to the world?
The great lesson of Gratitude.
佛陀对世间所教导的第一课是什么？
那伟大的第一课，就是－－感恩.

11. How did He spend the third week?
He walked up and down a jewelled promenade (**Ratana Camkamana**).
佛陀如何度过第三个七天？
他徘徊在珍宝缨络道上.

12. How did He spend the fourth week?
Sitting in a chamber, He meditated on the **Higher Dhamma** (**Abhidhamma**).
佛陀如何度过第四个七天？
他于室内观想甚深的妙法（论藏）.

13. How did He spend the fifth week?
He sat under the **Ajapāla Banyan tree**.
佛陀如何度过第五个七天？
他独坐在一棵榕树下.

14. Who came to tempt Him at this time?
Three daughters of **Māra** came to tempt Him.
这时候谁来骚扰他？
魔王玛拉的三个女儿来骚扰和诱惑他。

15. Mention their names.
Tanhā, **Arati** and **Ragā**.
魔王玛拉的三个女儿叫什么名字？
她们叫做：爱欲、情欲和贪欲。

16. Could they be passions?
They cannot be passions because this happened after the Enlightenment.
她们对佛陀的诱惑，是否得逞？
她们无法得逞，因为佛陀已经觉悟。

17. Where did He spend the sixth week?
Under the **Mucalinda tree**.
佛陀如何度过第六个七天？
佛陀在目迦林达树下入定。

18. What happened during this week?
It rained heavily and a serpent king sheltered Him.
在这七天里发生了什么事？
在这七天里，雨下得很大；一只眼镜王蛇为他挡雨。

19. What happened on the 50th day?
Two merchants named **Tapassu** and **Bhallika** offered Him dried flour and honey.
在第五十天里，发生了什么事？
两位商人阏帕苏和巴利卡供养佛陀米糕和蜜糖。

20. What did they do after the **Dāna**?
They sought refuge in the **Buddha** and the **Dhamma**.
在他们布施后，有什么要求？
他们要求皈依佛和皈依法。

21. How did they seek refuge?
By reciting **Buddham saranam gacchāmi, Dhammam saranam gacchāmi**.
他们如何皈依？
诵念：我皈依佛，我皈依法。

22. Why didn't they seek refuge in the **Sangha**?
Because there was no **Sangha** then.
为何他们不要求皈依僧？
因为当时僧团还没有成立。

23. Did they want anything from the **Buddha**?
Yes, they wanted something to worship.
他们有没有向佛陀要求些什么东西？
有，他们向佛陀要求些可以让他们膜拜的东西。

24. What did the **Buddha** give them?
The **Buddha** touched his head and gave them some hair relic.
佛陀给了他们什么？
佛陀抚摸了自己的头，然后给他们一些头发舍利。

25. Where are they enshrined now?
They are now enshrined in the **Shve Dagon Pagoda** in **Rangoon**.
这些头发舍利被安置在什么地方？
这些头发舍利至今还存放在缅甸首都仰光的瑞光大金塔内。

26. Who were the first **Upāsakās** of the **Buddha**?
Tapassu and **Bhallika** were the first **Upāsakās**.
谁是最初的优婆塞？
阏帕苏和巴利卡是最初的优婆塞。

27. Who is an **Upāsakā**?
An **Upāsakā** is a lay follower of the **Buddha**.
什么是优婆塞？
优婆塞就是在家的男信徒。

The Buddha Teaches the Dhamma
佛陀所教之法

28. What did the **Buddha** think of His **Dhamma**?
He thought how deep His **Dhamma** was and how hard it would be for people to understand.
佛陀对自己所证悟的真理，有什么想法？
佛陀认为他自己所证悟的真理，不容易察觉，也不容易了解，如果传授此真理，相信许多人都不明白。

29. Who appeared before Him then?
Brahma Sahampati appeared before Him and invited Him to preach the **Dhamma**.
当时，谁出现在他眼前？
婆罗门萨汉帕逖出现在他眼前，并请求他说法。

30. Did He find people who could understand Him?
With His Divine Eye, He looked and saw there were people who could understand the **Dhamma**.
他是否能找到理解佛法的人？
佛陀通过慧眼，观察到能理解佛法的人。

31. To whom did the **Buddha** think of teaching the **Dhamma** first?
To **Ālara Kālāma** who was His first teacher.
佛陀准备先向谁传播佛法？
他的第一位导师－－阿罗逻·伽兰玛.

32. Did He preach to him?
No, He understood that he died a week ago.
佛陀是否实现了他的想法？
没有，因为阿罗逻·伽兰玛已经在七天前去世了.

33. Of whom did He think next?
He thought of **Uddaka Rāmaputta** who was His second teacher.
接下来佛陀准备向谁说法？
他的第二位导师－－郁达卡·拉玛普阏.

34. What had happened to him?
The **Buddha** understood that he had also died the evening before.
他又发生了什么事？
佛陀了解到，他也在前一晚去世了.

35. Finally of whom did the **Buddha** think?
He thought of the five monks who attended on Him.
最后佛陀想到什么人？
佛陀想到追随他的五比丘.

36. Where were they staying then?
They were staying at **Isipatana,** in **Benares**.
当时他们住在哪里？
他们住在波罗奈国的鹿野苑.

37. What were their names?
Kondañña, Bhaddiya, Vappa, Mahānāma and Assaji.
他们叫什么名字？
他们是：侨陈如、巴第雅、瓦拔、摩诃纳玛和阿萨吉。

38. Did the **Buddha** go to see them?
Out of compassion the Buddha went to see them.
佛陀有没有去探访他们？
出于慈悲心，佛陀前去探访他们。

39. Did He meet any person on the way?
He met one **Upaka**, a wandering ascetic.
半路上，佛陀遇见什么人？
一位年轻的求道者－－优帕卡。

40. What did **Upaka** ask the **Buddha**?
He asked who the **Buddha's** teacher was.
优婆伽向佛陀问了些什么？
他问佛陀谁是他的导师。

41. What was the **Buddha's** reply?
The **Buddha** replied that He had no teacher.
佛陀怎么回答？
佛陀回答说：他的导师就是自己。

42. Why were **Ālāra Kālāma** and **Uddaka Rāmaputta** not His teachers?
They were His teachers before His Enlightenment. For **Buddhahood** He had no teachers.
为何阿罗逻·伽兰玛和邬达卡·拉玛普阏不是佛陀的导师？
他们是佛陀证悟前的导师，佛陀圆成佛道时并没有导师。

43. What did the five monks think on seeing the **Buddha** from afar?
They thought not to give Him due respect as He had given up striving.
五比丘远远的看见佛陀时，有什么想法？
他们认为既然佛陀已放弃苦行，决定不再理睬他.

44. What happened as the **Buddha** drew near?
They could not refrain from giving Him due respect.
当佛陀接近他们时，发生了什么事？
他们情不自禁的向佛陀致敬.

45. How did they address the **Buddha**?
They addressed Him "**Āvuso Gotama**".
他们如何称呼佛陀？
他们称呼佛陀为"修行者－－乔达摩"。

46. What did the **Buddha** say?
The **Buddha** advised them not to to call Him thus as He was a **Buddha**.
佛陀说了些什么？
佛陀叫他们不要再那样称呼他，因为他已经是一位佛陀。

47. Did they believe His word?
They did not believe Him though the **Buddha** said so for the second and third time.
他们相信佛陀的话吗？
佛陀重复的说了三次，他们仍然不相信.

48. What did the **Buddha** say then?
The **Buddha** asked them, "Do you know, O **Bhikkus**, that I ever spoke to you thus before?"
佛陀又说了些什么？
佛陀对他们说："比丘啊！你们知道吗？我曾经这样对你们说过吗？"

49. Was the **Buddha** able to convince them?
Yes, He was able to convince them.
佛陀是否能说服他们？
是的，佛陀能说服他们.

50. Did they get ready to hear the **Dhamma**?
Yes, they sat patiently to hear the **Dhamma**.
他们有没有准备聆听佛法？
他们坐下来，耐心的聆听佛法.

The First Sermon
初 转 法 轮

51. What was the name of the **Buddha's** first sermon?
Dhammacakka Sutta.
佛陀第一次弘扬佛法，讲的是什么经？
《法轮经》.

52. What does **Dhammacakka** mean?
It means the establishment of wisdom, or The Wheel of Truth.
初转法轮经的意义的什么？
初转法轮经的意义是建立智慧或真理之轮.

53. On what day was this sermon preached?
On the **Āsālha** (**Esala** - July) Fullmoon day.
这佛法是在那一天弘扬的？
阳历七月的月圆日.

54. Where did the **Buddha** preach this sermon?
At the Deer Park, in **Isipatana,** near **Benares**.
佛陀第一次弘法，在什么地方？
在波罗奈国的鹿野苑.

55. Who were present to hear the sermon?
Amongst human beings the five monks.
当时聆听佛法的有什么人？
于人类中，只有五比丘.

56. Who else were present?
We are told that there were many **Devas** and **Brahmās** too.
还有谁出席法会？
还有许多天人和梵天王.

57. How did the Buddha start the sermon?
By advising the monks to give up the two extremes.
佛陀初次说法的内容是什么？
佛陀强调必须放弃两个极端.

58. What were those two extremes?
The enjoyment of sensual pleasures and the tormenting of the body (Self-indulgence and Self-motification).
是那两个极端？
欲乐和苦行（放逸自己和折磨自己的身心）.

59. Should all give up pleasures?
No, this advice was given to those who had given up the world.
须要放弃一切享乐吗？
不，这佛法是对放弃世间一切的人而说的。

60. Why did the **Buddha** say about the tormenting of the body?
Because people believed in useless penances to gain purity.
佛陀为何提到苦行？
因为有些人相信，苦行能净化自已。

61. Did these five monks believe in these penances?
Yes, they had great faith in them.
无比丘相信苦行吗？
是的，他们对苦行很有信心。

62. Did the **Buddha** also go to these extremes?
Yes, as a prince he enjoyed sensual pleasures. As an ascetic he practised many penances.
佛陀是否也尝试果这种极端的修行法？
是的，身为太子的他，享尽人间的欲乐。他也实践过这种极端的苦行法。

63. What was the path discovered by the **Buddha**?
He discovered the **Middle Path**.
佛陀推崇那一种修行法？
佛陀推崇中道。

64. What is the **Pāli** word for **Middle Path**?
Majjhimā Patipadā.
中道的巴利文如何拼读？
玛吉玛　帕提帕达。

65. Why did the **Buddha** give up these extremes?
Because they were not profitable.
佛陀为何放弃这两种极端的苦行?
因为它们对修行一点好处也没有.

66. What is this **Middle Path**?
It is the **Noble Eightfold Path**.
什么是中道?
中道就是八正道.

67. To what does this **Middle Path** lead?
It leads to **Nibbāna**.
中道的最终目标是什么?
抵达涅盘境界.

68. Mention the first two members of the **Eightfold Path**?
Right Understanding (**Sammā Ditthi**) and Right Thoughts (**Sammā Samkappa**).
请说明八正道的首、二项?
正见和正思惟.

69. Mention the second three.
Right Speech (**Sammā Vāca**), Right Action (**Sammā Kammanta**) and Right Livelihood (**Sammā Ājiva**).
请说明接下来的三项?
正语、正业和正命.

70. Mention the last three.
Right Effort (**Sammā Vāyāma**), Right Mindfulness (**Sammā Sati**) and Right Concentration (**Sammā Samādhi**).
请说明最后的三项?
正精进、正念和正定.

71. What else did the **Buddha** teach in His first discourse?
He taught the **Four Noble Truths**.
佛陀第一次宣说的是什么法？
佛陀所宣说的是四圣谛。

72. What are they?
Sorrow, its Cause, its End and the Way to its End.
什么是四圣谛？
四圣谛就是：苦、集、灭、道。

73. What did the **Buddha** say with regard to them?
He said that light arose in things which He had not heard before.
关于四圣谛，佛陀有什么说的？
佛陀说：这好象光明普照在万物上；在这以前，他从未听别人讨论过这个问题。

74. What is the cause of sorrow?
Craving is the cause of sorrow.
造成苦的原因是什么？
造成苦的原因就是：欲望。

75. What is the end of sorrow?
Nibbāna is the end of sorrow.
什么是苦的终点？
涅盘是苦的终点。

76. When did the **Buddha** say that He was an Enlightened One?
Only after He understood these **Four Noble Truths**.
佛陀在什么时候说他是一名觉悟者？
在他证悟四圣谛之后。

77. What happened at the end of the discourse?
Kondañña understood the **Dhamma** and became a **Sotāpanna**.
弘法大会过后，有什么事故发生？
侨陈如领悟真理，证得须陀洹果.

78. What do you mean by a **Sotāpanna**?
One who has attained the first Stage of Sainthood. It means a Stream-winner, one who has seen **Nibbāna** for the first time.
什么是须陀洹果？
须陀洹果是初果的音译，也称为预流果；是初见真理的圣人.

79. What did the **Devās** and **Brahmās** do?
They all shouted, **Sādhu, Sādhu**!
天人和梵天王有什么表示？
他们高呼：善哉！善哉！

80. Did anything strange happen?
Yes, a very bright light appeared in the world.
当时，可有什么奇异的现象发生？
有，一道亮光照耀整个宇宙.

81. What happened to the other four monks?
They also became **Sotapannas** later.
其他四位比丘，有什么证悟？
他们过后，都证得须陀洹果.

82. Did they become **Arahats**?
They became **Arahats** after hearing the **Anattalakkhana Sutta**.
他们是否证得阿罗汉果？
当他们聆听了《无相经》过后，都证得阿罗汉果.

83. With what does this **Sutta** deal?
It deals with No-Soul.
《无相经》的内容说些什么？
《无相经》的内容主要在阐述无我相.

84. What do you mean by an **Arahat**?
An **Arahat** means a Worthy One.
什么是阿罗汉？
阿罗汉是德行兼备的圣人.

The Sixty Arahats
六十位阿罗汉

85. Who was the sixth disciple of the **Buddha**?
Yasa, a rich man's son was His sixth disciple.
佛陀的第六位弟子是谁？
佛陀的第六位弟子是一名富翁的儿子－－耶舍.

86. How was he converted?
Disliking the world, he ran away from his home at night without informing any. Meeting the **Buddha**, he heard the **Dhamma** and became an **Arahat**.
他如何被度化？
他厌恶世间的生活，在夜里独自出走. 他见到佛陀后，听闻佛法，便证悟阿罗汉果.

87. What happened to his father?
His father became the first lay follower (**Upāsaka**) who sought refuge in the **Triple Gem**.
他的父亲又怎么样？
他的父亲成为第一位皈依三宝的在家弟子（优婆塞）.

89. Had **Yasa** any friends?
He had fifty-four noble friends.
耶舍可有朋友？
他有五十四位贵族朋友.

90. Were they also converted?
Yes, they too heard the **Dhamma** and became **Arahats**.
他们是否被度化？
是的，他们聆听佛法后，也都证得阿罗汉果.

91. How many **Arahats** were there in the World then besides the **Buddha**?
There were altogether sixty **Arahats** in the world.
当时，除佛陀外，这世间有多少位阿罗汉？
当时，总共有六十位阿罗汉.

92. Did the **Buddha** found any new Order?
With these sixty **Arahats,** the **Buddha** founded the Noble Order of the **Sangha**.
佛陀是否建立新的僧团？
佛陀以这六十位阿罗汉，建立了高尚的僧团.

93. What was the **Buddha's** advice to them?
"Go forth, O **Bhikkhus**, for the good of the many. Preach the **Dhamma** for the happiness of the many. Proclaim the Holy Life."
佛陀如何告诫他们？
佛陀对他们说："比丘啊！去吧！为了利益众生，为了弘扬佛法，为乐给众生带来幸福和快乐，你们应该分别到各处去弘扬佛法."

94. What did these first missioners do?
They went alone in various directions to preach the **Dhamma**.
这第一批弟子有什么行动?
他们各自到不同的地方去弘扬佛法.

95. What did the **Buddha** do?
The **Buddha** also went alone on foot to preach His new **Dhamma**.
佛陀又有什么行动?
佛陀徒步到各处去弘扬他所证悟的妙法.

The Buddha's Ministry
佛 陀 的 弘 法

96. How long did the **Buddha's** ministry last?
Forty-five years.
佛陀弘扬佛法共多少年?
总共四十五年.

97. Was His ministry a success?
His ministry was the most successful and longest of all the religious teachers.
佛陀弘法是否成功?
比起其他宗教师, 佛陀的弘法是最成功的.

98. What were the causes of His success?
His noble personality, the greatness of the **Dhamma**, and His methods used to teach the **Dhamma**.
佛陀弘法成功的原因是什么?
佛陀庄严的仪表, 伟大的佛法和弘扬佛法的方式, 是他成功的因素.

99. Had He many supporters?
Yes, He had many supporters like **King Kosala, King Bimbisara**, **Anathapindika** and **Visakha**.
佛陀是否拥有很多拥护者?
佛陀拥有很多拥护者, 如: 如波斯匿王、频婆沙罗王、给孤独者园长者、卫萨喀夫人等等.

100. Had He any opponents?
Yes, **Devadatta**. His own cousin and pupil, was His chief opponent.
佛陀是否也有敌人?
是的, 他的表弟(也是他的妻舅和学生)提婆达多, 就是他最主要的敌人.

101. Had He any opposition?
Yes, He had opposition from rival sects, but He faced them bravely.
佛陀是否面对反对势力?
是的, 他勇敢的面对其他宗教的对抗.

102. Whose kingdom did the **Buddha** visit first?
The kingdom of **King Bimbisāra**.
佛陀证悟后, 首先拜访哪一个国家?
他首先拜访频婆沙罗王的国家.

103. What did the **Buddha** preach there?
The Buddha preached the **Mahā Nārada Kassapa Jātaka**.
佛陀在那儿有何开示?
他宣说了《大那兰陀·伽叶本生经》.

104. Was the king converted?
Yes, the king became a **Sotāpanna.**
国王是否被度化？
是的，国王证得须陀洹果.

105. Did the king make any offering?
The king offered the Bamboo Grove (**Veluvanārāma**) to the **Buddha** and the **Sangha.**
国王布施了些什么？
国王以城外的竹林精舍供养佛陀及僧团.

The First Two Disciples
两位首座弟子

106. Who were the **Buddha's** first two chief disciples?
Venerable **Sāriputta** and **Moggallāna.**
谁是佛陀的两位首座弟子？
舍利弗尊者与目犍连尊者.

107. Who was **Sāriputta**?
He was the son of a **Brahmin** lady named **Sāri.**
谁是舍利弗？
他是一名婆罗门妇女舍利的儿子.

108. Had he another name?
His other name was **Upatissa.**
他有其他名字吗？
他也叫做优婆提舍.

109. Who was **Moggallāna**?
He was the son of a **Brahmin** lady named **Moggali**.
谁是目犍连？
他是一名婆罗门妇女目犍丽的儿子.

110. Had he another name?
His other name was **Kolita**.
他还有其他名字吗？
他也被称为拘利达.

111. What did these two friends, **Sāriputta** and **Moggallāna** do?
They realized the vanity of worldly pleasures and wanted to seek Peace.
舍利弗和目犍连证悟了些什么？
他们证悟到这世间的快乐是虚幻的，因此便共同寻求真正的宁静与安乐.

112. To whom did they go first?
They went to a teacher named **Sanjaya**.
他们首先和什么人学道？
他们首先向善伽耶学道.

113. Were they pleased with his teaching?
No. Dissatisfied with his teaching, they left him.
他们对善伽耶的教法是否满意？
他们不满意善伽耶的教法，因此便离开他.

114. Whom did **Sāriputta** meet later?
He met **Arahat Assaji**.
舍利弗后来遇上什么人？
他遇见阿罗汉阿萨吉.

115. Did he preach the **Dhamma** to him?
Yes, he preached on the law of cause and effect.
他是否受教于阿萨吉？
是的，阿萨吉传授他因缘法.

116. Recite the verse he preached.
"Of things that proceed from a cause,
Their cause that **Tathāgata** has told,
And also their cessation."
Thus teaches the Great Ascetic. *
请述说阿萨吉当时所宣诵的诗偈？
阿萨吉所宣诵的诗偈如下:
诸法因缘生
亦从因缘灭
我佛大沙门
常作如是说

117. Was **Sāriputta** able to understand the **Dhamma**?
On hearing the first two lines, he became a **Sotapanna**.
舍利弗了解这妙法吗？
当他听闻前面两句时，就已证悟须陀洹果.

118. What happened to **Moggallāna**?
When **Sāriputta** went and repeated the verse to **Moggallāna** he also became a **Sotāpanna**.
目犍连又有什么证悟？
当舍利弗将自己所学传授给目犍连时，他也证得须陀洹果.

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* **Ye dhammā hetupphabhavā -**
tesam hetum tathagato āha
Tesam ca yo nirodho -
evam vādi mahāsamano.

119. Did they go to see the **Buddha** later?
Yes, they saw the **Buddha** and after hearing the **Dhamma** from Him they attained **Arahatship**.
他们可曾前去谒见佛陀？
是的，他们前去谒见佛陀；当他们聆听佛陀的开示后，都证得阿罗汉果。

120. Did they make any request?
They requested the **Buddha** to admit them into the Order.
他们可曾提出些什么要求？
他们要求佛陀恩准他们加入僧团。

121. How were they admitted?
By the mere words:- **Etha Bhikkhave,** Come, O **Bhikkhus**.
他们如何加入僧团？
佛陀对他们说：善来！比丘。

122. What positions were they given in the Order?
The **Buddha** made **Arahat Sāriputta** His first chief disciple and **Arahat Moggallāna** His second chief disciple.
他们在僧团里担任什么职位？
舍利弗担任首席大弟子，目犍连居次。

The Buddha visits His Birthplace
佛陀回乡

123. Did the **Buddha** visit His birthplace?
The **Buddha** visited His birthplace as desired by His father.
佛陀可曾回乡？
佛陀回乡探访父亲，以圆父亲所愿。

124. Who urged Him to do so?
The Minister **Kāludayi**, who was a play-mate of the Buddha.
是谁促使佛陀回乡？
佛陀童年的玩伴－－卡卢达夷。

125. How long did the **Buddha** take to walk to **Kapilavatthu**?
As He went preaching the **Dhamma** on the way, it took two months.
佛陀花了多长的时间才回到迦毗罗卫城？
佛陀边走边弘法，总共花了两个月的时间。

126. Did the elderly **Sākyas** give Him due respect?
No, they were proud and they put forward younger ones to salute Him.
释迦族的长老，是否尊敬他？
不，那些长老都很傲慢，他们只接受晚辈的敬礼。

127. How did the **Buddha** overcome their pride?
By rising into the sky and showing the " Twin Wonder " (**Yamaka Pātihāriya**).
佛陀如何克服他们的傲慢心？
佛陀在空中施展"双变神通"

128. What is this Twin Wonder?
By His mental powers He makes water and fire issue from the pores of His body at the same time.
什么是双变神通？
佛陀先使自己的下半身冒出火焰，上半身喷出水花；然后再以下半身喷出水花，上半身冒出火焰.

129. Seeing this Wonder, what did the King do?
He saluted Him at once saying that it was his third salutation.
见到这奇妙的现象后，国王有什么表示？
他向佛陀顶礼，并说道：这是他第三此向佛陀顶礼.

130. What did the other **Sākyas** do then?
They also paid Him due respact.
释迦族的成员有何表示？
他们一起向佛陀致敬.

131. What was the name of the **Jataka** the **Buddha** preached to His relatives?
Vessantara Jātaka.
佛陀向释迦族人开示了什么经典？
《卫桑塔拉本生经》.

132. What did the **Buddha** do on the day after His arrival?
With bowl in hand He went from house to house seeking alms in the streets of **Kapilavatthu**.
佛陀抵达故乡的那一天，做了些什么事？
他在迦毗罗卫城内沿街化缘.

133. Hearing that He was seeking alms, what did the king do?
The king went up to Him and asked Him why He was disgracing him thus.
当净饭王知道他沿街化缘时，有什么反应？
他前去责问佛陀，为何要如此侮辱他.

134. What was the **Buddha's** reply?
The **Buddha** replied that it was the custom of all the **Buddhas**.
佛陀怎么回答？
佛陀说：这是一切佛的习俗.

135. Did the king see the light of Truth?
The king at first became a **Sotāpanna**. Then he became a **Sakadāgāmi**. On hearing the **Dhammapāla Jātaka**, he became an **Anāgāmi**. On his death-bed he became an **Arahat**.
国王是否得见真理？
起初国王证得须陀洹果. 接着证得斯陀含果. 在聆听了《法要本生经》后，证得阿那含果. 临终时证得阿罗汉果.

136. What do you mean by **Sakadāgāmi**?
Sakadāgāmi means Once-Returner. He who attains this second Stage of Sainthood is born in this world only once.
什么是斯陀含果？
斯陀含果就是二果，证得斯陀含果的圣人，只须要在欲界受生一次，因此也叫一来果。

137. What do you mean by **Anāgāmi**?
Anāgāmi means a "Never-Returner". He who attains this third stage of Sainthood is no more reborn in this world. After death he is born in the **Pure Abodes*** till he attains **Arahatship**.
什么是阿那含果？
阿那含果就是三果，证得阿那含果的圣人，永不再到欲界受生，因此也称为不还果；死后于色界五净居天重生，并在那里直到证得阿罗汉果为止。

138. What do you mean by an **Arahat**?
Arahat means a Worthy One. He who attains this fourth stage of Sainthood is no more reborn anywhere. After death he attains **Parinibbāna**.
什么是阿罗汉果？
阿罗汉是德行兼备的圣人。证得阿罗汉果者，不会在任何地方受生，死后进入涅盘。

139. Did Princess **Yasodhara** come to salute the **Buddha**?
She thought, "Surely if there is any virtue in me, the noble Lord Himself will come to see me. Then I will pay my respect."
耶输陀罗是否前去礼敬佛陀？
耶输陀罗心想：若我是一位有德行者，佛陀应该会来见我。到时，我才向他致敬。

* **Suddhāvāsa**.

140. Did the **Buddha** go to see her?
Out of compassion the **Buddha** went to see her.
佛陀可曾前去会见耶输陀罗？
佛陀出于慈悲心，前去会见耶输陀罗。

141. What did she do on seeing the **Buddha**?
She clasped his ankles, and placing her head on His Feet, respected Him as she liked.
耶输陀罗见到佛陀后，有什么反应？
她抱着佛陀的脚踝，把头置于佛陀的脚板上，发自内心的向佛陀致敬。

142. What did **King Suddhodana** say about her?
He praised her and told the **Buddha** about her loyalty.
净饭王如何称赞她？
净饭王称赞她对佛陀的忠心。

143. Did she enter the Order?
She later entered the Order and became an **Arahat**.
耶输陀罗是否加入僧团？
她后来也加入僧团，并证得阿罗汉果。

144. What happened to His step-brother **Nanda**?
He also entered the Order and became an **Arahat**.
佛陀的异母弟弟难陀又怎样了？
他也加入僧团，后来也证得阿罗汉果。

145. Seeing the **Buddha**, what did Prince **Rāhula** do?
As advised by the mother, he went up to the **Buddha** and asked for his inheritance.
罗喉逻见到佛陀后，做了些什么？
他遵照母亲的吩咐，向佛陀索取宝物。

146. Did **Rāhula** say anything?
He said, "O Ascetic, even your shadow is pleasing to me."
罗喉逻说了些什么？
他说：“世尊啊！即使看到您的影子，我也觉得快乐。”

147. What was his age then?
He was only seven years old.
当时罗喉逻多大年纪？
他只有七岁。

148. Did he enter the Order?
He was admitted into the Order at seven. Later he became an **Arahat**.
罗喉逻是否加入僧团？
他七岁就加入僧团，后来也证得阿罗汉果。

149. Who was **Ānanda**?
He was a cousin of the **Buddha**.
谁是阿难陀？
他是佛陀的堂弟。

150. Did he join the Order?
He joined the Order and became a **Sotāpanna**.
阿难陀是否加入僧团？
他加入僧团，并证得须陀洹果。

151. What position did he hold in the Order?
He became the Treasurer of the **Dhamma**. He also was the favourite attendant of the **Buddha**.
阿难陀在僧团内，担任什么职位？
他被尊称为佛法的司库，也是佛陀最信任的侍者。

152. When did he attain **Arahatship**?
He attained **Arahatship** after the Death of the **Buddha**.
阿难陀什么时候证得阿罗汉果？
在佛陀寂灭后，他才证得阿罗汉果。

153. Did he do anything important?
He rehearsed the **Dhamma** at the first Council.
阿难陀执行过什么重要的任务？
在第一次结集时，他诵出《经藏》。

154. Did he do any service to women?
He pleaded for the establishment of the Order of Nuns.
阿难陀对女众有什么贡献？
他恳请佛陀恩准，成立比丘尼团。

155. Who was **Devadatta**?
Devadatta was the cousin and brother-in-law of the **Buddha**.
谁是提婆达多？
提婆达多是佛陀的表弟，也是他的妻舅。

156. What can we say of his life?
He joined the Order and was at first a good **Bhikkhu**. Later he became the greatest enemy of the **Buddha**.
我们对提婆达多有何评价？
他加入僧团初期是一位好比丘，可是后来却成为佛陀最大的敌人。

157. What did he do to the **Buddha**?
He tried to kill the **Buddha**.
他对佛陀做了些什么？
他企图杀害佛陀。

158. What was his end?
Owing to his evil deeds he was born in a woeful state.
他的下场如何？
因为他造了恶业，因此堕入三恶道。

159. What will be his future state?
He will become a **Private Buddha** name **Satthissara**.
他将来又如何？
他会成为辟支佛，名叫萨提萨拉。

160. What happened to **Mahā Pajāpati Gotami**?
After the death of **King Suddhodana,** she joined the Order of Nuns and became an **Arahat**.
摩诃 · 波奢波提 · 乔达糜夫人后来怎样了？
当净饭王死后，她加入比丘尼团，并证得阿罗汉果。

161. Who requested the **Buddha** to find the Order of Nuns?
Mahā Pajāpati Gotami.
是谁倡议成立比丘尼团？
是佛陀的继母：摩诃 · 波奢波提 · 乔达糜。

162. Who were the two chief disciples in the Order of Nuns?
Khemā and **Uppalavannā** were the two chief female disciples.
哪两位是比丘尼团的首座弟子？
珂玛和优琶拉瓦娜是比丘尼团的首座弟子。

163. Who founded the first society for women.
The **Buddha** founded the first society for women.
是谁成立这世界上第一个妇女组织？
是佛陀成立了这世界上第一个妇女组织。

164. Does the Order of Nuns still exist?
The Order of Nuns is extinct now.
这比丘尼团至今尚存在吗?
至今比丘尼团已不存在了.

Buddha's Supporters
佛 陀 的 支 持 者

165. Who helped the **Buddha** to make His mission a success?
Kings and millionaires helped Him.
有那些人协助佛陀，使他能顺利的完成使命?
国王和一些大富翁协助佛陀．使他能顺利的完成使命.

166. Who were his Royal Patrons?
King Bimbisāra, King Kosala, King Ajātasattu.
拥护佛陀的国王有哪些?
拥护佛陀的有：频婆沙罗王、波斯匿王和阿奢达萨徒王.

167. Who was His chief male supporter (**Dāyaka**)?
Anathapindika the millionaire.
谁是佛陀最主要的男性支持者?
大富翁"给孤独者园长者".

168. Did he offer the **Buddha** a monastery?
He offered **Jetavanārāma.**
他为佛陀奉献了什么?
他将祇园精舍奉献给佛陀.

169. Who was His chief female supporter (**Dāyikā**)?
Visākhā, a very generous lady.
谁是佛陀最主要的女性支持者？
卫萨喀（旧译: 毗舍伽, 尊称: 鹿母）夫人, 她是一位慷慨的妇人.

170. What was the name of the temple she offered?
Pubbārāma.
她所奉献的寺院叫什么？
她所奉献的寺院就是普巴精舍（旧译: 补罗缚精舍, 鹿子母精舍）.

171. In which monasteries did the **Buddha** spend most of His time?
In **Jetavanārāma** and **Pubbārāma** at **Savatthi**.
佛陀多数在哪些寺院过活？
佛陀多数在舍卫城的祇园精舍和普巴精舍过活.

172. Are there ruins still to be seen?
Their ruins could still be seen at **Sahet-Mahet**.
这些遗迹至今是否还存在？
这些遗迹目前上存在于萨黑玛黑.

The Buddha's Pari-Nibbāna
佛陀的大涅盘

173. What was the **Buddha's** last advice?
Strive with diligence.
佛陀最后的遗言是什么？
努力奋斗.

174. Mention it in **Pāli**.
Appamādena sampādetha.
巴利文如何拼读?
亦帕玛地那　三帕地塔.

175. What did **Buddha** say with regard to the best form of worship?
The Buddha said, "He honours me best who practises my teaching best."
佛陀说：什么是最好的崇拜方式?
佛陀说：实践我的教诲，就是最崇拜我的人.

176. Who gave **Buddha's** last meal?
Cunda the smith.
谁供应佛陀最后的一餐?
金匠－－村达.

177. What were the most meritorious meals given to the **Buddha**?
The first meal before he became a **Buddha** and the last meal before He passed away.
供养佛陀，哪一餐功德最大?
在佛陀成道之前和涅盘之前的那一餐功德最大.

178. Who was **Buddha's** last convert?
The ascetic **Subhadda** was the last convert.
谁是佛陀最后度化的弟子?
苦行僧苏巴达.

179. Did the **Buddha** appoint a successor before He passed away?
No, He advised His disciples to regard His Teachings as their teacher.
佛陀入灭前，可曾委任继承人？
没有，他告诫弟子以他所传授的法为师。

180. How did the **Buddha** pass away?
He attained the **Jhāna** and passed away without any sorrow.
佛陀如何入灭？
他进入禅定，无痛苦的入灭。

181. Where did the **Buddha** pass away?
The **Buddha** passed away at **Kusināra**.
佛陀于何处入灭？
佛陀于拘尸那拉入灭。

182. In which year did He pass away?
In His 80th year.
佛陀入灭时，多大年纪？
那年他八十岁。

183. On what fullmoon day?
On the **Vesak** Fullmoon day.
在那一个月的月圆日？
在卫塞的月圆日。

184. How many years before Christ did the **Buddha** pass away?
543 years before Christ.
佛陀入灭是在公元前哪一年？
在公元前五百四十三年。

185. Can we see the **Buddha** today?
Yes, The **Buddha** says, "He who sees the Dhamma sees me."
我们今天还能见到佛陀吗？
能，佛陀说：一见法，即见我。

186. What was done to His sacred body?
His sacred body was cremated three months after His death.
佛陀神圣的遗体如何处置？
佛陀神圣的遗体，供人瞻仰三个月后，才进行火化。

187. What happened to His relics?
They were distributed among His distinguished followers.
佛陀的舍利如何分配？
佛陀的舍利被分配给那些杰出的信徒。

188. Are these relics still to be seen?
Yes. The Tooth Relic is still to be seen at the Temple of the Tooth in Ceylon.
这些舍利目前还能见到吗？
能，在斯里兰卡的一间寺院，还保存着佛陀的佛牙舍利。

189. Did any important event take place after the cremation?
Four months after the cremation, the First Council was held to recite the **Dhamma** and the **Vinaya** of the **Buddha**.
佛陀荼毗（火化）仪式过后，发生什么大事情？
在佛陀荼毗（火化）仪式后的四个月，进行经藏和律藏的结集。

190. Where was this Council held?
This Council was held at **Rājagaha**.
在什么地方进行结集？
在王舍城外灵鹫山的七叶岩进行第一次结集.

191. Who presided at the First Council?
Arahat Kassapa.
谁住持第一次结集？
大迦叶尊者主持第一次结集.

192. Who were chosen to recite the **Vinaya** and the **Dhamma**?
Arahat Upāli for **Vinaya** and **Arahat Ānanda** for **Dhamma**.
《经藏》和《律藏》由什么人诵出？
阿难陀尊者诵出《经藏》. 优婆离尊者诵出《律藏》.

193. Why was this Council held?
In order that the Teachings of the **Buddha** may last long in all its purity.
进行结集的目的是什么？
将佛陀所传授的佛法，纯净的保留下来.

194. What is the **Pāli** word for the whole Teaching of the **Buddha**?
Tipitaka, which means Three Baskets.
佛陀所传授的一切法，巴利文的名称是什么？
提匹塔卡，也就是《三藏》.

195. Does this **Tipitaka** still exist?
Yes. The **Tipitaka** still exist in its purity.
这《三藏》目前是否还保留着？
这《三藏》到目前还纯净的保留着.

196. When was the **Tipitaka** first written?
The **Tipitaka** was first written in Ceylon about 80 B.C.
《三藏》第一次结集成书，是什么时候？
《三藏》第一次结集成书，是在公元前八十年，于锡兰（目前的斯里兰卡）.

197. What is the First **Pitaka**?
The First is the **Vinaya Pitaka** - the Basket of Discipline.
第一《藏》是什么？
第一《藏》是《毗那耶藏》－－《律藏》.

198. What is the second **Pitaka**?
The Second is the **Sutta Pitaka** - the Basket of Discourses.
第二《藏》是什么？
第二《藏》是《修多罗藏》－－《经藏》.

199. What is the Third **Pitaka**?
The Third is the Basket of Ultimate Things - **Abhidhamma Pitaka**.
第三《藏》是什么？
第三《藏》是《阿毗达摩藏》－－《论藏》.

200. How big is the **Tipitaka**?
It is about eleven times the size of the Bible.
《三藏》有多大？
是《圣经》的十一倍.

Part 3
How One Becomes A Buddhist
第三章
如何成为佛教徒

1. How does one become a **Buddhist**?
One becomes a **Buddhist** by taking the **Three Refuges.**
如何成为一个佛教徒?
成为佛教徒，首先必须接受三皈依.

2. What are the **Three Refuges**?
The **Three Refuges** are the **Buddha**, the **Dhamma** and the **Sangha**.
什么是三皈依?
三皈依就是：皈依佛，皈依法，皈依僧.

3. What is the **Pāli** word for the **Three Refuges**?
Tisarana is the **Pali** word for the **Three Refuges.**
三皈依的巴利文如何拼读?
三皈依的巴利文是：**Tisarana** 提萨拉那.

4. Who is the **Buddha**?
The **Buddha** is the All-Knowing One.
谁是佛陀?
佛陀是一切智者.

5. Why do you seek refuge in the **Buddha**?
I seek refuge in the **Buddha** because He taught us the way to end all suffering.
为何要皈依佛陀？
因为佛陀指引我们走向灭苦之道，所以我们要皈依佛陀。

6. Is **Buddha** your teacher?
Yes, the **Buddha** is our greatest Teacher.
佛陀是你的导师吗？
是的，佛陀是我们最伟大的导师。

7. What is **Dhamma**?
The **Dhamma** is the Doctrine taught by the **Buddha**.
什么是法？
法是佛陀所宣教的学说。

8. Why do you seek refuge in the **Dhamma**?
I seek refuge in the **Dhamma** because it is the only path to end all suffering.
为何你要皈依法？
我之所以皈依法，是因为这是唯一能灭一切苦的道路。

9. Who is the **Sangha**?
The **Sangha** is the Holy Order founded by the **Buddha**.
什么是僧伽（僧团）？
僧伽是佛陀所成立的神圣组织。

10. Why do you seek refuge in the **Sangha**?
I seek refuge in the **Sangha** because they are the Holy disciples who have understood the **Dhamma**.
为何你要皈依僧？
我之所以皈依僧，是因为僧人是已了解佛法的神圣弟子.

The Three Refuges
三皈依

11. How do you recite the **first refuge** in **Pāli**?
Buddham saranam gacchāmi.
三皈依的第一条，在巴利文如何拼读？
菩当　沙拉囊　噶甲米.

12. What does it mean?
To the **Buddha** I go for refuge.
这是什么意思？
我皈依佛.

13. How do you recite the **second refuge** in **Pāli**?
Dhamman saranam gacchāmi.
三皈依的第二条，在巴利文如何表示？
达芒　沙拉囊　噶甲米.

14. What does it mean?
To the **Dhamma** I go for refuge.
这是什么意思？
我皈依法.

15. How do you recite the **third refuge in Pāli**?
Sangham saranam gacchāmi.
三皈依的第三条，在巴利文如何表示？
桑刚　沙拉囊　噶甲米。

16. What does it mean?
To the **Sangha** I go for refuge.
这是什么意思？
我皈依僧。

17. How do you recite the refuges for the second time?
We add - **Dutiyam'pi** which means secondly.
如何诵念二皈依？
在首皈依前，加上"都地扬比"，就是二皈依。

18. How do you recite the refuges for the third time?
We add - **Tatiyam'pi**, which means thirdly.
如何诵念三皈依？
在首皈依前，加上"塔地扬比"，就是三皈依。

19. Recite the **Tisarana** formula three times.
Buddham saranam gacchāmi
Dhammam saranam gacchāmi
Sangham saranam gacchāmi
Dutiyam'pi Buddham saranam gacchāmi
Dutiyam'pi Dhammam saranam gacchāmi
Dutiyam'pi Sangham saranam gacchāmi
Tatiyam'pi Buddham saranam gacchāmi
Tatiyam'pi Dhammam saranam gacchāmi
Tatiyam'pi Sangham saranam gacchāmi

如何诵念三皈依的巴利经文？
菩当　沙拉囊　噶甲米。
达芒　沙拉囊　噶甲米。
桑刚　沙拉囊　噶甲米。
都地扬比　菩当　沙拉囊　噶甲米。
都地扬比　达芒　沙拉囊　噶甲米。
都地扬比　桑刚　沙拉囊　噶甲米。
塔地扬比　菩当　沙拉囊　噶甲米。
塔地扬比　达芒　沙拉囊　噶甲米。
塔地扬比　桑刚　沙拉囊　噶甲米。

20. What do you recite before taking the Refuges?
We recite thrice -- **Namo tassa bhagavato arahato sammā sambuddhassa**!
在诵念三皈依之前，诵念什么？
诵念三次：那摩　塔萨　巴噶瓦陀　阿拉哈陀　三玛　三布达萨。

21. What does it mean?
It means -- Homage to Him, the Holy One, the Pure One, the Fully Enlightened One!
这句经文是什么意思？
至诚顶礼世尊，阿罗汉，无上正等正觉者。

22. Why do you recite this formula?
We recite this **Pāli** formula as a mark of respect to the **Buddha**.
为何要诵念这句经文？
我们诵念这句经文是为了对佛陀表示尊敬。

23. Is there a shorter form also?
Yes, **Namo Buddhaya**!
有没有比较简短的念法？
有，那摩　佛陀耶。

24. What does it mean?
Homage or honour to the **Buddha**.
这短句是什么意思？
礼敬佛陀。

25. Can anyone become a Buddhist?
Anyone who believes in the **Buddha**, the **Dhamma** and the **Sangha** can become a Buddhist.
任何人都能成为佛教徒吗？
任何人，只要相信佛、法、僧都能成为佛教徒。

26. Are there any rites to observe?
No, there are no special rites to observe.
有什么特定的仪式须要他们遵守？
没有，他们不须要遵守任何仪式。

27. What is the name given to a Buddhist?
Upāsaka to males and **Upasikā** to females.
佛教徒被称为什么？
男信徒称为优婆塞，女信徒称为优婆夷。

28. What does the **Pāli** term mean?
It means one who associates with the Triple Gem or the Three Refuges.
在巴利文中，它们代表了什么？
在巴利文中，它们的意思是：与三宝结交，或接受了三皈依。

The Five Precepts
五戒

29. Are there any commandments for a **Buddhist** to observe?
    There are no commandments but precepts to observe.
    佛教徒可有什么圣训须要遵守?
    没有圣训, 但是须要遵守某些戒律.

30. What is the **Pāli** word for precept?
    Sikkhāpada.
    戒律在巴利文如何拼读?
    斯卡帕达.

31. What does it denote?
    It denotes -- Means of discipline or good behaviour.
    它指的是什么?
    它指的是: 自我训练的方法或良好的德行.

32. What is the first precept?
    The first precept is **not to kill**.
    什么是第一戒?
    第一戒是不杀生.

33. What is the second precept?
    The second precept is **not to steal**.
    什么是第二戒?
    第二戒是不偷盗.

34. What is the third precept?
    The third precept is **not to be unchaste** or not to be a bad child.
    什么是第三戒?
    第三戒是不邪淫, 于儿童是不做坏孩子.

35. What is the fourth precept?
The fourth precept is **not to lie.**
什么是第四戒？
第四戒是不妄语。

36. What is the fifth precept?
The fifth precept is **not to drink liquor.**
什么是第五戒？
第五戒是不饮酒。

37. Give the first precept in **Pāli.**
Panātipātā veramani sikkhāpadam samādiyāmi.
请给出巴利文的第一戒。
帕那提帕塔　卫拉玛尼　思卡帕当　萨玛地雅米。

38. What does it mean?
I take the precept to give up killing.
这是什么意思？
我愿持不杀生戒。

39. Give the second precept in **Pāli.**
Adinnādānā veramani sikkhāpadam samādiyāmi.
请给出巴利文的第二戒。
阿第那达那　卫拉玛尼　思卡帕当　萨玛地雅米。

40. What does it mean?
I take the precept to give up stealing.
这是什么意思？
我愿持不偷盗戒。

41. Give the third precept in **Pāli**.
Kamesu micchācāra veramani sikkhāpadam samādiyāmi.
请给出巴利文的第三戒。
卡美苏　米查加拉　卫拉玛尼　思卡帕当　萨玛地雅米。

42. What does it mean?
I take the precept to give up misconduct.
这是什么意思？
我愿持不邪淫戒。

43. Give the fourth precept in **Pāli**.
Musāvāda veramani sikkhāpadam samādiyāmi.
请给出巴利文的第四戒。
母萨瓦达　卫拉玛尼　思卡帕当　萨玛地雅米。

44. What does it mean?
I take the precept to give up lying.
这是什么意思？
我愿持不妄语戒。

45. Give the fifth precept in **Pāli**.
Surameraya majjapamādatthānā veramani sikkhāpadam samādiyāmi.
请给出巴利文的第五戒。
苏拉美拉雅　玛加帕玛达塔那　卫拉玛尼　思卡帕当　萨玛地雅米。

46. What does it mean?
I take the precept to give up liquor that tends to infatuation and carelessness.
这是什么意思？
我愿持不饮酒戒。

47. How does one become a good **Buddhist**?
By observing these **five precepts** well.
如何称为一位优秀的佛教徒？
严格的持守五戒.

48. Why do you not kill?
I do not kill out of pity for others.
为何要持守不杀生？
为了怜悯众生，所以我不杀生.

49. What is the good of giving up killing?
I become kind and full of pity.
不杀生能带来什么好处？
不杀生，将会令我成为一位仁慈和富有怜悯心的人.

50. Why do you not steal?
I do not steal because I have no right to take what is not given.
为何要持守不偷盗？
因为我无权拿走不属于我的东西，所以我持守不偷盗戒.

51. What is the good of giving up stealing?
I become honest.
不偷盗能带来什么好处？
不偷盗能令我成为一个老实人.

52. Why do you not become unchaste?
I do not become unchaste because I do not wish to be a child of bad character.
为何要持守不邪淫？
因为我不想做个坏品性和不贞洁的人，所以我持守不邪淫戒.

53. What is the good of giving up unchastity?
I become pure and good.
持守不邪淫戒能带来什么好处?
持守不邪淫戒能另我变得贞洁和增长德行.

54. Why do you not lie?
I do not lie because nobody would then believe me.
为何要持守不妄语戒?
如果我说妄语，将没有人肯相信我.

55. What is the good of giving up lying?
I become truthful and trustful.
持守不妄语戒能带来什么好处?
它将令我成为一个诚实的人，备受他人的信赖.

56. Why do you not drink liquor?
I do not drink because it tends to carelessness and loss of all senses.
为何要持守不饮酒戒?
因为饮酒能乱性，造成各种错误，因此我不饮酒.

57. What is the good of giving up drinking?
I become very careful and my senses become very clear.
不饮酒能带来什么好处?
不饮酒令我经常清醒，成为一个小心谨慎的人.

Homage to the Buddha
礼敬佛陀

58. Do you regard the **Buddha** as a God?
No! He is even greater than Gods.
你是否将佛陀当作神仙来崇拜？
不，佛陀比神仙还来得伟大.

59. Do you believe in a God-Creator?
There is no reason to believe in a God-Creator.
你相信有万能的造物者吗？
我没有理由相信有这么一位造物者.

60. Do you worship images and trees?
We do not worship images and trees.
你模拜偶像和树木吗？
我不模拜偶像和树木.

61. Why do you then worship the images of the **Buddha**?
We only pay our respects to what that image stands for.
为何你模拜佛陀的偶像？
我当它是佛陀形象的代表，从而对佛陀礼敬.

62. Why do you worship the **Bodhi Tree**?
The **Bodhi Tree** stands for Enlightenment. By saluting the **Bodhi Tree** we pay respect to Buddhahood.
你为何模拜菩提树？
菩提树代表证悟，礼敬菩提树是体现我们对佛陀的敬意.

63. Do you pray to the **Buddha**?
We do not pray to anyone. When we pray we become a prey.
你是否向佛陀祷告?
我不向任何人祷告，因为祷告会令我成为祷告的俘虏.

64. What do you say before the **Buddha's** image?
We recite his virtues.
你在佛像面前说些什么?
我歌颂佛陀的德行.

65. What is the use of an image?
An image helps us to think of the **Buddha** easily.
佛像有何作用?
佛像能协助我们意念佛陀.

66. Can anyone think of the **Buddha** without an image?
An intelligent person can do so.
没有佛像能意念佛陀吗?
聪明的人能做到.

67. Why do you offer flowers and incense to the **Buddha**?
We do so as an outward form of respect to the **Buddha**.
为何要以鲜花和香供奉佛陀?
我这么做，是对佛陀形象的一种尊敬.

68. What do you think when you are offering flowers?
We think that as those flowers fade we also fade and die.
你对供奉鲜花有什么看法?
我意识到这些花朵即将凋谢，我的生命也将会衰竭和死亡.

69. What do you mean by **Sādhu**?
Sādhu means excellent.
善哉是什么意思？
善哉是极好的意思。

70. What is the best way to respect the **Buddha**?
By following His advice.
尊敬佛陀最好的方法是什么？
追随佛陀的教诲。

71. What is the advice of all the **Buddhās**?
Sabba pāpassa akaranam
Kusalassa upasampadā
Sacitta pariyodapanam
Etam Buddhāna sāsanam.
一切佛陀的教诲是什么？
萨巴　帕帕萨　亦卡拉难
库萨拉萨　优帕散帕达
萨集塔　帕利哟达帕难
也堂　布达那　萨萨难

72. What does that mean?
Not to do evil,
To do good,
To purify one's mind --
This is the advice of all the Buddhas.
这诗偈是什么意思？
诸恶莫作
诸善奉行
自净其意
是诸佛教

73. What is the **Pāli** word for evil?
Pāpa or **Akusala** is the Pali word for evil.
恶业的巴利文如何拼读？
恶业的巴利文是 **Pāpa**（帕帕）或 **Akusala**（阿库萨拉）.

74. What is evil?
Evil is that which soils our mind.
什么是恶业？
能令我们的心识污染的，就是恶业.

75. Why is anything evil?
Because it causes suffering to oneself and others.
何谓恶业？
能促使自己和他人受苦的就是恶业.

76. What are the roots of evil?
The roots of evil are lust, hatred and ignorance.
恶业的根源是什么？
恶业的根源是：贪、嗔、痴.

77. What are their **Pāli** terms?
Lobha, **dosa** and **moha**.
贪、嗔、痴的巴利文如何拼读？
Lobha（罗巴），**dosa**（多萨）和 **moha**（摩哈）.

78. How many kinds of evil are there?
There are ten kinds of evil.
恶业共有多少种？
恶业共有十种.

79. How are they caused?
They are caused by deeds, words and thoughts.
恶业如何形成？
由身、语、意所形成。

80. How many kinds of evil are caused by deeds?
Three kinds of evil are caused by deeds.
身所造的恶业有几种？
身所造的恶业有三种。

81. What are they?
They are killing, stealing and misconduct.
是哪三种？
杀生、偷盗和邪淫。

82. How many kinds of evil are caused by words?
Four kinds of evil are caused by words.
语所造的恶业有几种？
语所造的恶业有四种。

83. What are they?
Lying, slandering, harsh speech and vain talk.
是哪四种？
妄语、两舌、恶口和绮语。

84. How many kinds of evil are caused by thoughts?
Three kinds of evil are caused by thoughts.
意所造的恶业有哪几种？
意所造的恶业有三种？

85. Mention them.
Greediness, anger and wrong views.
是哪三种？
贪、嗔和痴。

86. What is the **Pāli** word for good?
Kusala or **Puñña** is the **Pāli** word for good.
善的巴利文如何拼读？
善的巴利文是：**Kusala**（库萨拉）或 **Puñña**（普那）。

87. What is good?
That which cleanses one's mind is good.
什么是善？
能使我们的心清净的，就是善。

88. Why is anything good?
Because it gives happiness to oneself and others.
善能为我们带来什么？
善能使自己和他人带来快乐。

89. Is there another term for good?
Merit is another term for good.
善的另外一种表现是什么？
善的另一种表现就是功德。

90. How many kinds of merit are there?
There are three kinds of merit.
善的功德有几种？
善的功德有三种。

91. Mention them.
They are **Dāna**, **Sila** and **Bhāvanā**.
是哪三种？
Dāna（布施）、**Sila**（持戒）和 **Bhāvanā**（禅定）。

92. What is **Dāna**?
Dāna is charitable giving or generosity.
什么是布施?
布施是: 慷慨的施予和无私的奉献.

93. What is **Sila**?
Sila is morality or virtuous conduct.
什么是持戒?
持戒是: 持守道德和善的行为.

94. What is **Bhāvanā**?
Bhāvanā is meditation.
什么是禅定?
禅定是: 能令身心平静的修行方法.

95. What do you give up by generosity?
Selfishness.
布施能克制什么?
布施能克制自私心.

96. What do you give up by morality?
Ill-will or hatred.
持戒能克制什么?
持戒能克制邪恶和嗔恚.

97. What do you give up by meditation?
Ignorance.
禅定能克制什么?
禅定能克制愚痴.

98. Can children practise charitable giving?
Yes, by helping the needy and the poor, and by helping those who are worthy of honour.
儿童能实践布施吗？
能，尽力的去协助贫穷和不幸的人，和值得尊敬的人.

99. Who are those worthy of honour?
They are parents, teachers, elders and Holy Ones.
哪些是值得尊敬的人？
父母、师长、长辈和那些圣徒（修行者）.

100. Can children practise morality?
Yes, by observing precepts.
儿童能实践持戒吗？
能，儿童一样能持守道德戒行.

101. Can children practise meditation?
Yes, they can practise some kinds of meditation.
儿童能实践禅定吗？
儿童一样能实践某种禅定.

102. What is the best meditation for children?
Loving-kindness.
哪一种是最适合儿童学习的禅定方法？
慈心观.

103. How should one practise loving-kindness?
By repeating every morning and night ten times -- May all beings be well and happy!
如何实践慈心观？
每天早晚诵念十遍：愿一切众生健康和快乐.

104. Is there any other form?
"Creatures all beneath the sun,
Two feet, four feet, more or none,
How I love you everyone."
还有其他方式吗？
"太阳下的一切动物，
双足、四足或多足的动物，
我是多么的爱护你们。"

105. Recite another verse.
"All ye creatures that have birth,
Breathe and move upon the earth;
Happy be ye one and all,
Never into mischief fall."
请诵念另一首诗偈.
"所有不同出身的动物，
在地球上呼吸和行走的动物，
愿你们都快乐，
愿你们不堕入恶趣。"

Guard Earnestness

The ignorant, foolish folk indulge in heedlessness; but the wise guards earnestness as the greatest treasure.

热心的守卫

无知、愚蠢的人，沉溺在不正当的行为里；有智慧者，把热心当作最珍贵的宝物一样的守卫着。

Mind Your Own Business

He should not regard the faults of others, things done and left undone by others, but his own deeds done and undone.

莫管他人是非

不应该关注他人的过失，和他人已完成或未完成的事。但是，必须关注自己已完成和未完成的事。

Practice is More Important

As a flower that is lovely and beautiful, but is scentless, even so fruitless is the well-spoken word of one who practices it not.

实践最重要

犹如鲜妙花，　　色美而无香，
如是说善言，　　彼不行无果。

Many words are not Necessary

Better than a thousand useless words, is a single useful sentence, hearing which one is pacified.

言多无益

虽诵读千言，　　若是无益语，
不如一义语，　　听后得安乐。

Respect the Elders

For one who ever honours and respects the elders, four blessings increase - age, beauty, bliss and power.

尊敬长辈

尊敬长辈者，能获得四种福报－－寿命、美观、快乐和力量。

Single Day of Virtuous Life

Though he should live a hundred years, immoral and uncontrolled; yet better, indeed, it is to live a single day, virtuous and meditative.

持守道德戒行的活一日

人若活百岁，不持戒也不抑制不道德的行为，不如持守道德戒行的活一日。

No Man is Free From Blame and Praise

There never was, there never will be, nor is there now, a person who is wholly blamed or wholly praised.

没有人能摆脱谴责和赞誉

没有人能摆脱谴责和赞誉，因为从来就没有，将来也不可能有，现在更不会有。

Parting word of the Buddha.

Transcient are conditioned things. Try to accomplish your aim with diligence.

佛陀的遗言

有为法是短暂的，尝试勤勉的去完成自己的目标。

NOBLE WAY OF LIVING

Right Understanding -
Clear understanding of the nature of life and the moral responsibilities.

Right Thought -
Purification of the mind by avoiding craving, ill-will and cruelty.

Right Speech -
Speak gently by keeping away from lying, back-biting, harsh words and gossiping.

Right Action -
Pure action without hurting, damaging and dis turbing others.

Right livelihood -
A decent occupation that does not cause harm or injustice to others.

Right Effort -
Use effort to avoid evil thoughts and to cultivate good thoughts.

Right Mindfulness -
Awarenesss of the nature of the mind, body and feeling.

Right Concentration -
Aim at one-pointedness to gain peace and realisation.

(The Buddha)

正道的生活

正见－－
正确的认识宇宙人生的真相和持守道德戒行.

正思惟－－
断灭恶的欲念、敌意和残酷的心念.

正语－－
戒止口恶业，道出善与真诚的言语.

正业－－
行为正当，不扰乱及损害他人.

正命－－
从事正当的事业来维持生活，不侵损其他众生.

正精进－－
不懈怠的努力，策励自己的心，离恶向善.

正念－－
意念正法，对修行所缘，铭记不忘，不被物欲所诱惑.

正定－－
心一境性，身心清净，人无漏定.

（佛陀）

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愿以此功德回向诸有情，愿三宝的力量护持一切众生。

Ven. Sarada Maha Thero
Singapore Buddhist Meditation Centre
1, Jalan Mas Puteh
Singapore 128607
Tel:7783330 Fax:7730150

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Singapore Buddhist Meditation Centre

1 Jalan Mas Puteh

Singapore 128607

Tel: 7783330   Fax: 7730150

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